DOCUMENT RESUME

ED 324 306 SP 032 644

AUTHOR Harmin, Merrill
TITLE How To Plan a Program for Moral Education.
INSTITUTION Association for Supervision and Curriculum Development, Alexandria, Va.
REPORT NO ISBN-0-87120-173-9
PUB DATE 90
NOTE 51p.
AVAILABLE FROM Association for Supervision and Curriculum Development, 1250 N. Pitt Street, Alexandria, VA 22314 ($6.95).
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052) -- Guides - Non-Classroom Use (055)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Classroom Techniques; *Ethical Instruction; *Moral Values; *Program Development; *Role Models; Secondary Education; *Self Actualization; Social Influences; *Student Characteristics; Teacher Student Relationship

ABSTRACT

This booklet focuses on the following aspects of moral education: (1) teaching students how to live intelligently and responsibly; (2) holding high expectations of students; (3) organizing schools so that students increasingly practice living with an awareness of moral values; (4) energizing and encouraging students; and (5) providing good role models for students. The aim of moral education is discussed, and the history of moral education is briefly traced. Issues in moral education are delineated by use of questions frequently raised and possible responses to them. Classroom suggestions are offered for the teacher as well as selected resources and readings. (JD)

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# How to Plan a Program for Moral Education

Merrill Harmin

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# How to Plan a Program for Moral Education

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Printed in the United States of America.
Typeset on Xerox™ Ventura Publisher 2.0.
Printed by R.R. Donnelley.

Ronald S. Brandt, *Executive Editor*
Nancy Modrak, *Managing Editor, Books*
Ginger R. Miller, *Associate Editor*
Lars Kongshem, *Editorial Assistant*
Stephanie Kenworthy, *Assistant Manager, Production Services*
Valerie Sprague, *Desktop Typesetter*
Al Way, *Manager, Design Services*

$6.95
ASCD Stock No.: 611–90094
ISBN: 0–87120–173–9
Cataloging-In-Publication Data:

**Library of Congress Cataloging-in-Publication Data**

Harmin, Merrill

How to plan a program for moral education: bringing out the best in us all/ Merrill Harmin.

p. cm.

Includes bibliographical references.

ISBN 0-87120-173-9: $6.95

1. Moral education—United States. I. Association for Supervision and Curriculum Development. II. Title.

LC311.H36 1990

370.11'4—dc20 90-41831
CIP

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# Can We Make a Difference? An Introduction

> Few persons have courage enough to appear as good as they really are.
>
> —A. W. Hare

CAN WE ADVANCE THE MORALITY OF OUR STUDENTS?
Can we, for example, get more students standing their ground against pressures to drink, going out of their way to aid neighbors in need, chipping in cheerfully to do their share of the chores, looking to do even the dirty work excellently and, generally, acting in ways that we would agree are good for them and the community at large?

Yes, we can. We now know enough about moral education to say something definite about what brings out the best in young people, what strengthens and draws forth their most admirable qualities and, perhaps equally important, what avoids stimulating their meanness, selfishness, resentment, self-doubt, frustration, rejection of people in authority, and all those other so-human frailties we see.

And it's even better than that. We have enough evidence to say that when we help students develop the good side of themselves, we see academic improvement as well. Students become more cooperative and enthusiastic. The shift is especially dramatic among students who have been the most difficult for us to motivate. Bringing out the good in students may be one of the surest ways to raise test scores. It may be the only way to educate for life-long learning.

My own view is that most of today's students are aching to live good lives but, given the pressures, confusions, and realities of today, do not know how to go about it; when schools take the time to show them how, and use appropriate, respectful methods to do so, the innate goodness of young people seems ready to burst forth and shine brilliantly.

I do not believe the intelligence or goodness of today's young people was ever deficient. I believe those capacities have simply been clouded over by a kind of withdrawal or suppression. I suspect many young people today sense they are not being treated as they want to be treated. Put another way, if today's youth have lost anything, it may only be their willingness to be passively acquiescent, to accept something just because some adult said so, to do something just because some leader demands it.

Indeed I would say that young people have gained in their readiness to live self-responsibly. We could say the same about today's adults. Witness how many more adults are quick to rebuff people who put them down. How many are ready to sue professionals who mistreat them. How many resist bosses who are overbearing. Or, more constructively, how much more cooperatively adults respond when leaders treat them as good, capable, innately dignified people.

In any case, the evidence is clear. Students increasingly exhibit intelligence, self-responsibility, and enthusiasm, in both their academic lessons and in life in general, when they are treated by their teachers as capable, good, worthy human beings and are helped, patiently and persistently, to learn how to express the good they have within and live true to their most noble selves.

Let me be a bit more specific. As I review current and past research and the many experiences I have had with programs on values, morality, and citizenship and character development, five useful action recommendations emerge. They tell us that students will behave in ways that are better for others and themselves if we do better at:

1. *Teaching students how to live intelligently, self-responsibly, and with integrity.* Oddly, perhaps, many people do not know what it *means* to live that way, that it requires drawing on one's own resources and making use of one's innate ability to think, to choose, and to act wisely.

We help students live this way when we tell them they *can* successfully do so, when we show them models of people like themselves who have done so, and when we reassure them that they will become better and better at it as they live and learn. We must also teach students that all people have good sides that can be expressed and that no one need be stuck in patterns that do not serve them—that no matter how long one may have been stuck one can now, if one chooses, begin again and go differently.

2. *Holding high our expections of students.* We help students raise their expectations when we hold high our own expectations of them—when *we* see their good potentials, and possibilities ahead for more expression of those good qualities, and when, by word and deed, we tell them that we know they *can* do it, that we trust they *will* do it, and, most significantly, that we care that they *do*.

3. *Organizing schooling so students increasingly practice living intelligently, self-responsibly, and with integrity.* This kind of moral education will not be effective if it remains on the level of good intentions and bold proclamations. There are actions we must take at the school, district, and especially the classroom level.

In general we must use instructional methods that foster the qualities we want students to exhibit. Consider the two circles in Figure 1. One circle is for the instructional methods that produce effective subject matter learning. The other is for the classroom experiences that produce growth in students' abilities to live intelligently, self-responsibly, and with integrity.

Methods that effectively teach school subject matter
Methods that advance intelligence, self-responsibility and integrity

Figure 1

We can provide students with some of each. Better yet, we can use procedures and methods that advance both together. Examples would be learning pairs, in which pairs of students help each other understand a topic, and challenge sheets, designed to get students thinking or doing something with a topic, and not merely memorizing words. My recommendation is that we maximize the time students spend in the space where the two circles overlap (Figure 2).

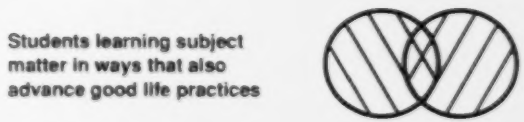


Figure 2

4. *Sending our students encouraging energy as they go.* The temptations of the easy life, laziness, or a life of suppressed or withdrawn energies abound nowadays. We do well to keep sending our positive energies to students, to keep cheering them on, and to inject whatever healthful enthusiasm we can into their daily lives without pushing, insisting, or communicating that they do not have the resources to go it alone. The truth is they *can* go it alone. But it is *easier* to do it with a cheering section, even if it consists of one, lone teacher.

5. *Being, ourselves, models of persons who live intelligently, self-responsibly, and with integrity.* How can we best do that? As far as possible, I would say, we are to be *genuinely, fully* ourselves.

I say *genuine* partly because it is the most natural, effortless way to be, and partly because we want others to be genuine with us. We do not want pretentious courtesy, for example. We want others to really care about us and base their courtesy on true concern. Being genuine ourselves is living true to ourselves, that is, living with integrity.

By living *fully*, I mean bringing forth our best intelligence and greatest degree of self-responsibility. I see each of us as always carrying both capacities. All humans do. The more fully we live, the faster we will learn how these qualities can produce good living for ourselves and those around us.

Any person, for example, might perceive an advantage in indulging himself, overpowering a colleague, pretending perfection, or avoiding a conflict. But the more of our human capacities that are active and alive, the more quickly we are apt to realize that there is more to a choice than advantage. Something inside tells us that goodness also exists.

Seeing our own goodness is critical to our ability to see the good in our students. What is currently in our awareness colors our vision of what is outside us. We can do little that is more useful than practicing seeing what is good and right and beautiful about our own selves. We do well, then, to pause occasionally and remember that we

always did want to do good and be good, for ourselves and all others. If we were unsuccessful, it was because we did not always know how to do good and be good. It is as simple as that. You and I, and everyone else, always had and still do have good intentions. It is just that, as is common among humans, we did not always have the wisdom and strength to live by our goodness.

How practical are these five recommendations? Realistically, given all the other pressures on teachers, and given their own confusions and uncertainties, can the average teacher actually do much regarding them?

They can indeed. Enough detailed, workable suggestions for implementing these recommendations are available to help even the most beleaguered teacher act on all four. Teachers will need time, of course, and much support—especially support that empowers them and treats them as capable, worthy persons who always did want to do the best for students, but who often just did not know how.

This book provides examples showing what can be done. The book's organization enables you to skip around and read its sections in any order. The first part of the book gives an overview of the central issues. The last section outlines actions that are most likely to produce the kinds of changes we want to see among our young people.

> There is so much good in the worst of us
> And so much bad in the best of us,
> That it hardly becomes any of us
> To talk about the rest of us.
>
> —Unknown

# What Do We Want? A Target

As is a tale, so is life;
not how long it is, but how good it is,
is what matters.

—Seneca

## What are the Results We Want to See?

WE CAN BEGIN BY FOCUSING ON WHAT WE *DON'T* WANT. We surely don't want young people running around in destructive groups. We don't want them into drugs, alcohol, or crime. We don't want them teasing others, speaking disrespectfully, withdrawing from their families, or cheating on their schoolwork. And we don't want them becoming the husbands, wives, workers, and citizens we so often observe being angry, depressed, irresponsible, uncaring, or selfish.

What we do want are students who know good and do good. We want them to be diligent, honest, and tolerant—to keep open minds and appreciate other people, opportunities to learn, and the world around them. We want them to act constructively, not defensively; to share with others, not exploit others; to be thoughtful, not let impulses run them; and to learn from their experiences, not repeat errors endlessly.

And we want students to live this way even when it is tough going. We do not want them to freeze when conflicting goods come up, as when they want both to tell the truth *and* avoid hurting feelings, or be loyal to a friend *and* stop the friend's unlawful behavior. We want our

students to know how to access their courage when courage is needed.

As I said in the previous chapter, we want to see students living intelligently, self-responsibly, and with integrity.

- As for intelligence, we want students to stop and think, to be aware, to remember what they have learned, to look ahead, to weigh alternatives before acting, and to appreciate the wisdom of those who have gone before them.
- As for self-responsibility, we want students not to find fault with others and make excuses, but rather to risk and act, to take responsibility for managing their lives, to take initiative, to speak their minds, to face their realities, to make their own choices, and to live and learn.
- As for integrity, we want students to have confidence in themselves, to live with self-respect, and to trust their ability to find ways to live the lives that are right for them and the world around them.

But this is just a start. We could easily expand on these goals. But for planning purposes, you, the educator, will probably want a simple, overall goal statement, one that is clear and attractive to those who hear it. You may also want some indicators of progress, like higher school attendance rates and lower disciplinary action rates, behaviors you can readily measure that are likely to reflect improved morality. Accordingly, I recommend that each locality decide for itself what its moral development program should accomplish and how the program's success will be measured. Here are some suggested beginnings:

- Have a small team consider the goals and other ideas discussed here and draft a target statement.
- Share the target statement widely and get reactions.
- Boil it all down into something sharp and clear, a target likely to inspire enthusiasm and commitment.
- Keep raising awareness of the target. Consider putting it on stationery and bulletins. Print target cards for wallets and bulletin boards.
- Ask parents also to aim for the target.

- Offer the target for regular review and revision; do not let it go stale.
- Start a reward system for people who give ideas for "hitting the target" or who themselves score dramatic hits.

## Other Ideas to Consider When Shaping a Target

Groups of parents were asked, "What characteristics would you like your child to possess at the time of high school graduation?" The lists almost always included these items: High self-esteem. Respect for others. Ability to get along well with others. Ability to get things done. Honesty. Trustworthiness. Ability to read, write, and calculate. Ability to think and make decisions. A sense of responsibility. Ability to enjoy daily life. Self-discipline.

An ASCD commission (ASCD 1988) says that a morally mature person habitually:

- Respects human dignity—as by avoiding manipulating others and standing up for the underdog.
- Cares for the welfare of others—as by enjoying helping people and working to correct social injustices.
- Integrates individual interests and social responsibilities—as by participating in community projects and fulfilling personal promises.
- Demonstrates integrity—as by admitting errors and avoiding situations that prevent one from living true to one's own self.
- Reflects on moral choices—as by distinguishing what can be done from what should be done and seeking the ideas of others.
- Seeks peaceful resolution of conflicts—as by promoting communication in conflict situations and learning healthful ways to handle anger.

Thomas Lickona (1983) suggests:

> We want students to be fair and honest and trustworthy...to respect the rights of others...to

respect legitimate authority, rules, and laws. We want them to be responsible for their own behavior...to feel a decent measure of concern for their fellow human beings...to be able to stand on their own feet and resist pressure to go with the crowd... to be capable of generosity and love.

Common sense suggests that we not only want students to strive for the good, we want them to be able to handle conflicts between two good ideals. Some examples follow:

- Someone wants to tell the truth—and wants not to hurt another's feelings.
- Someone wants to do a good job—and wants not to get overworked and frazzled.
- Someone wants to be kindly and respectful—and wants to give voice to strong disapprovals.
- Someone wants to cooperate—and wants to be uniquely himself.
- Someone wants to be loyal and supportive—and wants to report unlawful behavior.

And business may offer some advice. For example, the IBM credo calls for:

- Respect for the individual—caring about the dignity and rights of each person in the organization and not just when it is convenient or expedient to do so.
- Customer service—giving the best service of any company in the world.
- Excellence—believing that all jobs and projects should be performed in a superior way.

Bath Iron Works would have workers reporting:

- People here treat each other with dignity and respect.
- People here do not just talk about it, they demonstrate the way we want to be.
- People here don't blame others, they take responsibility for their own work.
- People here don't say, "That's not my job."
- People here make clear what it is they want from one another.

- People here recognize achievement and celebrate success.

Some possible indicators of progress (or lack of it) are as follows:

School tardiness or attendance rates. School suspension rates. Dollars spent repairing vandalism. Number of students nominated as Good School Citizen. Police reports involving children. Pounds of garbage disposed from the cafeteria. Segregated seating in the cafeteria. Damage in the library. Number of letters to the editor written by children. Number of students voting in school elections. Pregnancy rates. Problems reported by the school nurse. Evidence of shoddy workmanship at school tasks. Logs teachers or parents keep of times students acted especially moral. (Examples: aided the needy; admitted personal slips in morality; said "no" on the basis of inner conscience; acted with unusual loyalty; showed admirable bravery; reminded peers to stop gossiping, teasing, or using foul language.)

Schools might also assess and monitor how well students know:

The ideals of our country and their families. Their own ideals. Ways they can manage their impulses. The reasoning behind opinions other than their own. The long-term consequences of immoral acts currently attractive to youth. How one's motive for lying, stealing, and so on can affect a judgment about the act. The problems and benefits of democratic decision making. How often they act in ways that make them feel good about themselves. The problems in the world around them. Ways other than fighting and sulking to resolve conflicts.

> There is as much difference between us and ourselves as between us and others.
>
> —Michel de Montaigne

# How Has Moral Education Evolved? History and Perspective

> The superior man understands what is right; the inferior man understands what will sell.
>
> —Confucius (circa. 500 BC)

UNTIL RECENTLY, MOST MORAL EDUCATORS ASSUMED MORALITY could be forced on students. The common approach was to preach morality and use rewards and punishments, including guilt, to get students to tell the truth, honor their parents, do their work, and generally behave in ways that were considered moral. That approach was not always successful, of course. But most people at the time agreed about what was right and what was wrong and, perhaps because social pressures were steady and uniform, the approach did not seem to receive much criticism.

But in this century we began learning more about the internal functioning of people. Freud told us about the role the unconscious plays in how we live our lives. Dewey told us we could apply our intelligence to "values" issues as well as to other issues. Piaget outlined a sequence of stages children go through as they move toward mature moral thinking.

In about 1960, moral education began to shift. Raths (Raths, Harmin, and Simon 1978) detailed an approach teachers could use to get students doing their own serious thinking about value questions. Kohlberg (Kohlberg 1984 a, b) showed how teachers could conduct discussions in which students considered complex moral issues at

increasingly mature levels. Thus, the emphasis swung from influencing students' morality from the outside by preaching and punishing to advancing moral development from the inside by prodding moral thought and stimulating moral sensitivity.

As is common in history, that swing appears to have been excessive. Moral educators began to get criticized for being too subjective and relativistic. "It is not enough to let students think for themselves," was the growing outcry—and I agree. We do students a disservice when we neglect our own morality and the accumulated wisdom of the ages.

The wisdom of those observations is now widely recognized. We must not talk to students as if one value is as good as another. Moral educators now generally recognize that focusing on individual moral development is insufficient. It is also unnecessary. We need not disregard mature wisdom and slight our nation's values. Moral education need not be either-or. We can both champion our best moral values *and* help students unfold their own moral capacities. And it is this, more balanced, integrated, comprehensive approach that I recommend.

> If you wish any good thing,
> get it from yourself.
>
> —Epictetus (circa. 150 AD)

# How Should We Go About It? Making a Plan

> Always do right. This will gratify some people and astonish the rest.
>
> —Mark Twain

HOW DOES ONE CREATE A PLAN TO UPGRADE MORAL EDUCATION? Leaders might begin by dusting off their lists of basic change principles. We cannot afford to slight any principle that is important. We must especially acknowledge the value of collaboration. Leaders can be inspiring and supportive but if a change is to be healthful and lasting in today's schools, it will have to grow collaboratively with interested parties involved.

Here are some steps that are especially important to moral education planning:

## Identifying Leadership

Anyone or any group might spark an action project, but someone will also be needed to keep the project running over time. The trip will not be a quick one. A certain amount of repetition and persistence will be required. One person, or a pair or trio perhaps, might provide the energy needed but it is usually a good idea to actively involve a board of directors or advisory group made up of representatives of many community segments, preferably including current students and recent school graduates. We want as many persons as possible to identify with the project, feel a part of it, be committed to it, and help keep it moving forward.

We also want the people involved to realize that our concern goes well beyond rhetoric, that our intention is actually to change students' moral behaviors. It might be useful for participants to have a copy of the information in the last section of this book, "What Makes a Difference?" We do not want people to believe, as many do, that there is nothing much that schools can do. Motivation will be highest when it is clear that we now know something certain about producing moral students, that we can indeed make a difference.

The Baltimore County schools are an example of a large district succeeding with a values education project. They began with a broadly representative task force that heard recommendations from heads of private schools, lawyers concerned with ethics in schools, business leaders concerned with hiring youth and preventing shoplifting, and political observers concerned with morality in government. Included also was a debate between someone from the American Civil Liberties Union and a fundamentalist minister. The involvement of those guests brought them positively into the process and, afterward, enlisted their support for the plans that emerged. After the task force formed its recommendations, which revolved around an education that forcefully promoted the values of the Constitution and the Bill of Rights, matters were turned over to each of the county's 148 schools. Schools formed vertical school committees that eventually involved more than 2,000 persons and did the detailed work that finally affected students' values. As the committees were working, the task force continued promoting values education with publicity, a series of communitywide conferences, and lots of support for the school committees (see Saterlie 1988).

## Anticipating Controversy

No surprise here. Moral education is overripe with passionate disagreement. It will call on our strongest commitment to children and our own best moral stance to avoid giving up. But there is some good news. Almost everyone agrees on what the good life looks like. Ask 100 people what kind of community they would like to live in and the results are highly predictable. People want

communities where others are kind, cooperative, diligent, honest, and whatever else you are apt to include in your own ideal target. Rare will be the person who wants to live in a community where people are mean, selfish, or irresponsible. You can therefore expect few to disagree with whatever moral education target the school proposes, as long as it is guided by common sense. But not everyone will sweetly smile on everything you propose to do. If you add those who disagree with most everything and those who will disagree with the means you propose, even if they desperately desire the ends, you can look forward to attracting enough controversy for anyone who enjoys that sort of thing. It would be wise, however, to keep those controversies within limits by keeping them framed within the goals we share. "I understand and respect your concern," I often say. "Can you appreciate my concern that differences of opinion not prevent us from moving, at least experimentally, toward what we agree is worthwhile?"

## Building Competence

No moral education project will go far unless staffs are helped, patiently and appropriately, to upgrade the skills needed to make a difference with today's young people. It is not necessary, however, that all teachers become fully skillful before progress can be made. As long as leadership keeps generating action, some teachers will use whatever skills they already possess and others will copy them. Some change, then, can be expected via a ripple effect. But in many schools the changes we want to see will require a significant inservice component.

## Exploring Financial Sources

Sometimes new funding sources can be found for moral education. Are there local groups that have a particular interest in reducing youth problems or are concerned with good citizenship, character development, high morality, or social progress in general? Yes. Examples of such groups might be service clubs, religious groups, branches of national agencies, state agencies, or philanthropic sources. It is not difficult to argue that many of the concerns of local

groups would be eased if today's young people lived in ways that were better for them and the people around them.

## Assuring and Highlighting Progress

Since the trip toward this kind of moral behavior will not be quick, publicized increments of success are often useful. Small steps and their successful completion can be publicized widely. These steps include identifying interested people, surveying teachers for ideas that now work for them, forming teams, and so on.

But a word of caution here: An emphasis on measuring many details, collecting numbers, and being careful to justify every action is far less effective in producing institutional change than is a focus on only a few big targets and the collection and dissemination of impressionistic, qualitative information about progress. Detailed and defensive data collection does not fuel progress. Organizations that outperform the norms do not waste time number crunching.

## Maintaining Quality Processes

Means and ends are always related, but especially so when the issue involves morality. The quality of our outcomes will be measured by the quality of the interactions that bring them forth. Do we want citizens who listen with empathy, who are honestly respectful, who are openminded and flexible, who help others feel secure and worthy, who are both brave and wise in the face of disagreement, who can enjoy themselves, who are willing to learn and grow, who care about both efficiency and beauty, and who are willing to share all of what they have? Whatever characterizes our target, a moral education project does well to keep monitoring and adjusting its processes so its practitioners keep growing into the practices they preach.

## Building the Principal's Role

As usual, the role played by the principal is critical. A moral education plan will call for steady, often dogged support. I cannot say what that means in any specific

building. By reading the last section of this book, which outlines what actually works in classrooms, principals might clarify what new practices are in special need of encouragement and what existing practices might best be reevaluated. But let me note here that a touch of humility well serves a moral education leader. Arrogance, after all, does not mix comfortably with morality. Morality is closer to kindness, openness, tolerance, and respectfulness. And moral education is closer to an art form than a science. Although we know a lot, we do not know it all—indeed, we never will. It helps, too, when administrators keep enhancing their own good selves. That is a good model to show a professional staff.

## Recalling the Big Picture

In the introduction, I offered five action recommendations as a moral education overview. It might be worthwhile occasionally to check emerging plans against those five recommendations. Restating them here, I suggest we do our best at: (1) teaching our students how to live intelligently, self-responsibly, and with integrity; (2) holding high our expectations of students; (3) organizing schools so students can increasingly practice living intelligently, self-responsibly, and with integrity; (4) sending our students encouraging energy as they go; and (5) being ourselves models of persons who live intelligently, self-responsibly, and with integrity. As for our own integrity, I find that nothing is more helpful to educators than practical suggestions for keeping in touch with their own strong, wise, good, inner selves in the hubbub of busy school days.

> The deepest personal defeat suffered
> by human beings is constituted by the difference
> between what one was capable of becoming and
> what one has in fact become.
>
> —Ashley Montagu

# What Issues Come Up? Questions and Answers

> The word *good* has many meanings. For example, if a man were to shoot his grandmother at a range of 500 yards, I should call him a good shot, but not *necessarily* a good man.
>
> —G.K. Chesterton

HERE ARE SOME OF THE QUESTIONS I HEAR AS I GO AROUND consulting on moral education, together with some of the answers I might give.

*What is morality? How would you define that word?*

I would say that a moral is a special kind of value, one that has good associated with it.

Not all values are connected to what we would consider good or right. Bob may value skiing, for example. Pat may value life in a big city. Sue may value becoming a physician. None of those are essentially right or good. Other people might not value skiing, big cities, or becoming a physician. I would say then that each of those is a personal value, but not a moral value. On the other hand, we might value truthfulness over lying, loyalty over betrayal, caring over hurting, sharing over exploitation. Each of these seems to me a moral value or, more simply, a moral, for each would be associated with what is good.

It is sometimes useful, also, to distinguish a moral act from a moral value. Jane may tell the truth but not at all because she values truthfulness. She may tell the truth only because she knows she will be caught or feel guilty if she does not. Sue might be working hard at finding a way to shade the truth and get away with it. I would say, then, that

Sue might act truthfully, and thus act morally, but Sue does not yet value truth.

I believe that we, as educators, should strive to get people not only to act in ways that are good, but to value living the good life, that is, to choose to live a good life thoughtfully and self-responsibly and to live it consistently, proudly, and with integrity.

*Who decides what moral values are most worth promoting?*

My recommendation is that we let common sense decide for us. Let's simply select the qualities most of us will agree are important and moral: honesty, openmindedness, tolerance, respectfulness, and so on. I often try to capture the range of moral qualities with the trio: living intelligently, self-responsibly, and with integrity. If we keep promoting whatever values we can agree upon, I believe we will handle the moral education task quite well. There are certainly enough of those values to keep us busy for a while.

*What right has the public school to do anything in the area of morality? Isn't this the job of the family and of religions?*

It's not an either- or question. Morality is large and important enough for all of us to do what we can. Some aspects of morality, of course, are proscribed by law. Most notably, the Constitution tells us not to interfere with our students' religious life. But I see no reason for us not to promote the values we can legally promote and that our communities agree are worthwhile to promote.

Our nation has a moral base. As a people we are not unconcerned with morality. The American revolution itself was in large part a moral act—concerned with justice, equality, self-respect, freedom, and self-determination. These are issues not merely of rationality or expediency but also of inherent rightness or goodness. We can recall the ringing morality in the Declaration of Independence: it is the "right of the people" to establish a government; we have "inalienable rights" to life, liberty, and the pursuit of happiness; and all men are "created equal"—moreover, these are not truths to be argued, but are "self-evident."

Beyond all that, as professionals we are *obligated* in many cases to promote moral values. When we look closely at the goals of school systems, many instruct us to do so,

often using words such as "good citizenship." Some states mandate such efforts. State law in Illinois, for example, says, "Every public school teacher shall teach the pupils honesty, kindness, justice, and moral courage for the purpose of lessening crime and raising the standard of good citizenship." It is not that we need more justification for helping our students advance their morality. It is rather that we need more motivation and perhaps a clearer recognition that reliable knowledge about what works is now available to us.

*I see the advantages in seeing good in all people. But what about hostility, evil, Hitler, and the human capacity to do violence? How can we ignore these?*

Don't ignore them, I would say, if they come. But don't expect them before they come. That will only tempt them out. We tend to get what we look for. Let's water the seeds, not the weeds.

Are people essentially good? As I look at infants in cribs and the eyes of our elderly I am sure that they are. But as an educator, I take a more pragmatic approach. I suggest that we ask what response to that question best produces the results we want from our students.

The evidence is very clear. The best results come when we say that, yes, people are essentially good. We may be confused about how to express our goodness, or where to find it inside ourselves, or how to get it to override the less good stuff we find inside us. That is common enough. But if we assume that each of us, each teacher and student we see, is essentially goodhearted and will eventually learn how to live that goodness, we are most likely to keep looking for it and in fact find it emerging.

When I say do not ignore behaviors such as hostility and violence I mean to recommend dealing with them in the best, wisest, safest ways we can. How we deal with it will, of course, also depend on how we see people. If we see violent acts, for example, as temporary errors of humans who are essentially good but cannot at the moment do better, the quality of our response will be very different than if we see humans as equally ready to do bad as good or, worse yet, as essentially evil. Put people in prison, I would say, if they cannot stop acting destructively. But let us do so with

regret and kindness, caring for those very human beings, wishing we knew a better way to protect ourselves.

*My staff has a long way to go. Where is the best place to start? If we can't do it all, what is most important?*

It is most important to get started, to make a commitment to find ways to promote morality at the same time we teach academics. It is important to form some kind of vision of what is possible and then act on it. We can then learn and adjust as we go. Without jumping ahead it will be very difficult to maintain a commitment or learn what works best in any one particular situation.

When I am consulting with schools, I often find it best to get a small group of volunteers to pilot an improvement effort. They can then hold the vision, set up some short-term goals, and communicate to others how things are progressing, thereby sweeping more and more of the staff into the project as they go.

I would say then that the best place to start is at the point where local people are ready and willing to get started. Avoid getting overwhelmed by the many possibilities for doing better and the potential problems. Go one step at a time; keeping an open, inquiring mind; adjusting and learning as you go; and expecting that you will find a way to release more goodness into your community.

*Is value clarification the same to you as moral development?*

I see them as different, but related. We develop morals when our intent is to promote such values as truth, tolerance, and diligence. And I'm all for that. But students today need more than the promotion of moral values. Too many hear contradicting values avidly promoted, and feel too many contradicting pressures inside themselves and from the world around them. Many students need help in sorting through all these contradictions and confusions, and in choosing what is most important to them. This is the assistance provided by value clarification. And I'm all for that too.

Fortunately, when we help students clarify their personal values, they tend to make more moral choices.

After all, there is sound reason supporting the values of truth, tolerance, and diligence. Beyond that, there seems to be an inherent human attraction to them. Healthy, balanced humans, no matter what the culture, seem to experience more inner satisfaction when they are truthful, tolerant, and diligent than when they lie, reject others, or do sloppy work.

The evidence supports the usefulness of both our moralizing acts—promoting what we believe is good and right—and our clarifying acts—helping students think through issues for themselves. Some may prefer one or the other. I recommend we do both together.



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# What Makes a Difference? Classroom Suggestions

> The ethical problem is not to understand the good, but to do it.
>
> —St. Elmo Nauman, Jr.

STAFFS OFTEN AGREE THAT MORAL EDUCATION IS WORRISOME BUT for one reason or another see it as something about which little can be done. I find they are served when they get a vision of what is possible or, more precisely, that something *is* possible. We do know something about what promotes morality. And we will undoubtedly learn a good deal more if we keep actively experimenting.

Following are some strategies that are likely to make a difference. They are drawn from research of different schools of thought related to moral education and the experiences of teachers who have actually made a difference in the moral behaviors of students. Since each situation is unique, my recommendation is that these strategies be used as hypotheses to be tested. Choose the ones appropriate to your situations and see if you can get them to make the kinds of differences you want. The test: Do they seem to be working?

## Highlighting the Lives of Moral Persons

Models often have long-lasting power. Many young people seem to profit from holding on to an image of someone who exemplifies moral living. It apparently gives

them an identification with what is possible, an affirmation that ideals *are* possible. Teachers themselves might be such models. Often, however, students will choose someone studied in a subject matter unit or someone in current events who excels in a way that, to them, is dramatic. Teachers do well then to give class time to the study of possible models.

Students might even be asked to find for themselves someone who inspires them, who stirs them to be their best. This might be someone once studied in school or read about, or someone from among their own relatives or friends. Students might be asked occasionally to guess how their role model might answer a particular question or handle a difficult situation, to deepen appreciation of what ideal responses might be. In addition, a school might present potential heroes dramatically during assemblies to encourage student identification. Class visits by community persons; student visits into the community; and, especially, student assignments to participate constructively in the community are additional ways to bring young people into contact with potential role models.

## Teaching Concepts that Make a Difference

Certain truths can make a difference in how young people handle their lives. Educators who stay on the lookout for occasions to advance these truths, to explain them, or to review and reinforce them, can use these truths as part of moral education. Here are some truths that are likely to be particularly helpful to today's students—and the rationales for presenting them in school.

**We all make many choices, some of which are not easy.**

We can highlight this observation when, for example, studying Lincoln's life or class issues. Or we can reveal some of the value choices related to academic units: Should all inventions be publicized? Should credit cards charge high interest? Should Mr. X have stopped and thought more about what he did?

Rationale: Some students fail to notice the choices in issues and neglect their responsibility to make difficult choices.

**Some issues have a morally good or right aspect to them.**

A teacher might head two columns, "Personal choice" and "Moral choice"; offer some common issues; ask, "In which column does this issue best fit?" and encourage students to discuss this among themselves. We can ask such a question when an issue comes up in a story or historical event. It is usually best to allow disagreements to remain. Typical examples of personal issues are: what to wear, who to be friends with, and when to do something. Typical examples of issues with moral aspects are: how to react to people in need, what to do about one's health, and how to treat a stranger.

Rationale: Students often fail to appreciate how some choices involve more than temporary satisfaction or personal preference.

**Circumstances can influence the extent to which an issue is moral or personal.**

Example: Being a low-paid musician may not be a satisfactory personal choice if one's family is in need of money.

Rationale: Some people neglect to note the context in which an issue arises.

**Searching for options often serves choice making.**

A teacher might say: "What else could she have done?" or "Let's brainstorm possible alternatives in this situation."

Rationale: Some students have a tendency to view all issues as either - or matters.

**When good or right is involved, choice making may call on something more than logic.**

We can use a story or current event to note how, for example, someone went beyond logical reasoning to consider whether to risk his money for the sake of a friend or to tell the truth when the consequences were painful. We

might mention that, with moral choices, we may want to seek guidance from traditional or religious wisdom, consult with a trusted person, or ask our inner self or conscience for support or suggestions.

Rationale: Some people do not appreciate the value of going beyond logic when facing moral issues.

**We cannot expect agreement on all moral choices.**

To invite all to participate honestly in a discussion, or to prevent frustrations from lingering when disagreements persist, a teacher might say, "We may not all agree at this time" or "Even the wisest people and the leaders of religions do not agree about all issues."

Rationale: Some students have difficulty living in states of disagreement and thus avoid moral discussions.

**Our nation is based on morality.**

An academic unit or a current event might be an occasion for teachers to remind groups about our forefathers' commitments to equality of opportunity and respect within cultural diversity, self-determination along with social responsibility, and freedom within structure.

Rationale: Many students seem unaware of their historical roots.

**Anticipating consequences often serves choice making.**

Teachers can say: "What might have happened if he had acted otherwise?" or "If we do X, what might we expect to happen?"

Rationale: Some students tend to avoid looking beyond the immediate.

**We move toward personal integrity as we join our choices and our behaviors.**

This is shown through statements such as: "I hear you care about the environment, but I wonder if you are *doing* something about it" or "I understand you plan to go to college. Is that something you deliberately chose or are you going just because it's expected?"

Rationale: Some people need to be reminded that they can act on their values while others need to consider how much they value what they do.

**When we assume people have good inside them, we encourage them to find and express that good.**

A teacher might say, "When confused, consider asking your good, inner self if it has any guidance for you" or "You can eventually master this topic. Take your time" or "Can you see how the ideals of a particular dictator might have been overwhelmed by other aspects of his personality?"

Rationale: Some students fail to see the potential good in people, including themselves.

**We each learn in our own ways and in our own time.**

A teacher can post a sign with that statement and say, "Should you worry if you do not get today's lesson the first time?" or "Let us know if another way of learning this will better serve you" or "I know you two think each other is wrong. But it may be that you do not yet understand each other's position. We learn by our own timeclocks" or "Is someone a less good person if he does not learn as fast as others?"

Rationale: Some students base their essential worth on how similar they are to others.

**To live 100 percent, accept 100 percent.**

We might say to students, "I see you are still confused about those problems. But there is no sense in being angry with yourself. That will just tie up lots of your good energy. Accept yourself now for being confused. Then decide where you want to go next in trying to solve the problem" or "No sense getting upset about the schedule change or the way the man behaved. It happened. Let's just adjust the best we can."

Rationale: Students profit from reminders that bemoaning reality restricts aliveness while acceptance frees up energies for constructive next steps.

**All persons have a right to time to think and learn.**

Teachers might say, "Take a moment to write what you think is the answer to my question. Let's give time for everyone to think" or "Take your time and think about this issue. You won't get the most from it if you just look for quick answers."

Rationale: Learning takes time. Many students need to be encouraged to allow for that time.

**It takes courage to take risks.**

A teacher might display this statement and then say, "Before we discuss this, remember that we can feel unsure but speak up anyhow. We can call up our courage and risk it, even if it feels uncomfortable. That allows us to voice our thoughts and best share and learn" or "Notice how Newton had to take a risk in order to do what he needed to do. Do any of you need to practice calling up courage and taking risks that you know would be good for you to take?"

Rationale: Some young people have difficulty doing what they know would serve them or is the right thing to do when it feels risky and requires courage.

**It's intelligent to ask for help.**

A teacher might post this statement as a reminder that no one needs to know everything or be able to do everything on their own. The message to reinforce: It's okay to show your confusion and ask a friend or the teacher for help.

Rationale: Anxieties are reduced and morality encouraged when students learn to live together cooperatively and honestly.

## Helping Students Discuss Moral Issues

There is evidence that students' moral development is served by discussions that reveal principles that can be applied to living issues, and by thinking through moral issues for themselves and hearing the thinking of other students (especially students who reason on levels slightly higher than their own). Such discussions, of course, can be

built around an event in the news or a real issue in the classroom.

Questions to ask and discuss: What alternatives might be considered? What would be likely outcomes of each alternative? Is there a reason why one set of consequences would be better than another? Does one alternative feel right to your best self or your good inner self? All things considered, what would be your choice? Can you say why that is your choice?

Sometimes such a discussion can be built around a real-life issue identified by creatively extending an academic unit. One Illinois teacher, Pam Hiller, illustrates how she did this:

> After a chapter that mentioned George Washington's cherry tree story, I said, "Sometimes people tell little lies, often to avoid being punished. Make a note of any times you or others did something like that." Then, I told the students to share their notes with a partner. Afterward, I held an open, large-group discussion on this topic. I wanted students to understand a little more about what truth-telling is all about.
>
> After reading about Christopher Columbus: "People say Columbus had a lôt of courage to sail the way he did. Make note of a time you or someone you know did something that required courage." Students then share in pairs and, afterward, discuss their thoughts in class as a whole.
>
> After talking about fires and safety procedures: "Have you ever slipped into unsafe behavior even if it had nothing to do with fires? What happened? What gets people acting in unsafe ways?" Then have students discuss what we can learn from this about why we may neglect what we really know is smart for us to do.
>
> After a math lesson involving subtraction of fractions: "Let's take a few minutes to talk about something that was taken away from you, or a time you had to do without something you really wanted. Take a moment to make note of such a time." As usual, we then shared and sought learnings for ourselves. I wanted them to think about when it is okay to have less than we want and when it might not be okay and we want to do something about it.

Martin Luther King, Jr. inspires my students. On his birthday I asked students how they thought King might go about dealing with some of the problems that are really bothering them and other people in town.

After a science lesson involving patterns in nature: "List a few things you find yourself doing over and over, a routine in your life. Do you see any patterns in other people's lives that really bother you?" Then in pairs and as a whole class discuss the problems of changing patterns and how much right people have to live their own lives as they choose.

After an art lesson on colors: "Have you ever had a day in which everything seemed grey or dark to you? How did you feel? What did you do? What ways can we list on the board that a person might use to change the color of a day if he or she wants to?" Finally, ask all students to make a note of what, if anything, he or she might try next time dullness begins to cloud their lives.

## Advancing Morality While Learning Academics

Some instructional methods contribute more than others to the enhancement of students' intelligence, self-responsibility, and integrity. Some procedures, in fact, bring out the least good sides of students. They make them more frustrated, fearful, passive, or disillusioned, and in other ways distance them further from their good selves.

What methods bring out the best in today's students?

- Cooperative learning—students work in small groups helping each other master a body of material.
- Learning pairs—pairs of students share their understanding of what a teacher just presented, what a chapter was about, or how calculations are to be made, helping each other as they share.
- Discovery methods—students grapple with materials or problems without having been given the teacher's "answers."
- Choral responding—students respond aloud and together to flash cards containing material to be memorized.
- Active learning modes—any method that gets students talking or moving about, as opposed to less active work on paper.

- Thinking modes—any method that gets students comparing, summarizing, judging, making up problems, or extracting their own learnings from a reading or presentation.
- Peer teaching modes—any method that treats students as worthy and capable enough to help others learn.
- Service projects—opportunities for students to serve others in meaningful ways.
- Choices in learning—methods that give students responsibility for choosing how much to learn, in what way to learn, what parts of a topic to learn, or in what order to learn something.
- Open-ended learning—methods that do not lead only to one learning but give students opportunities for multiple learnings, as when students hear a lecture or watch a film and then write endings to phrases such as: I learned... I was surprised... I am beginning to wonder... I promise I will... I rediscovered...

What methods, in contrast, often suppress students' intelligence, self-responsibility, and integrity?

- Work sheets that excessively control or limit student responses.
- Spelling bees or learning games in which many students are only passive observers.
- Motivation methods like "the big test on Friday" that aim to *force* involvement in learning rather than *invite* or *inspire* involvement.
- Discussions that do not get many students actively participating.

## Advancing Truth Telling in Class

In many classrooms there is a lack of candor, especially when value issues come up. Some students are reluctant to tell the truth about what they think, feel, and do. This limits the exercise of their intelligence and their learning. It also limits the ability of peers to learn from one another and makes it harder for teachers to know what is going on inside students' minds.

The following are ways educators can encourage more truth telling in classrooms:

- Speak honestly about our personal positions. Although educators sometimes avoid voicing their personal preferences, it is very possible to speak out without forcing an opinion on others. The key is making it clear that others have a right to disagree. A teacher might say: "I am against capital punishment. It seems to me not to deter crime and to dehumanize people. But others of course have different views on this."
- Others apparently catch some of our moral courage when we speak out morally. The difficulty is in speaking *up* for what we believe is good or right without putting *down* those who see things differently and, especially, without putting down others' right to think for themselves.
- Be honest about errors and confusions. When we laugh at our own errors, openly admitting them, we model human fallibility. Some students have difficulty being anything less than perfect. Such modeling can serve them well. When we talk aloud about our own uncertainties, and especially when we ask students for their advice, we model open-mindedness, a respect for students' ideas, and an appreciation of the sharing of intelligence.
- Replace inauthentic praise. "Good job, Scotty," we may say. But do we truly appreciate the job, or are we speaking only mechanically? Or perhaps we are speaking from less of an appreciation for Scotty than we are from our own desire that Scotty keep doing what he has just done. That is sometimes called reinforcement. It can also be termed manipulation. It is of course nourishing for educators to cheer on the efforts of others and to express their delights with what others do. I recommend we do more of that, for each other and for our students. However, it is not nourishing, and in some cases is diminishing, to toss out good words we do not *experience* as good, or to speak good words when our prime intent is to steal away another's right of self determination. This distinction is particularly poignant when we deal with

someone who gets little praise from others. Did I praise Scotty because I felt success is too rare in his life? If so, he may sense that I see him as inadequate. False praise is what he may experience. Or did I praise him because I was truly pleased? If indeed it was an honest expression, not something manufactured to serve him, I probably avoided the traps of falsification and of modeling something less than integrity.

• Making rewards truly rewarding. Rewards and praise can be similarly misused. Stickers on student worksheets, grades on report cards, and merit raises for teachers can be tokens of honest appreciation. As such, I would say they serve morality. But rewards can also be artificial tokens in a mechanical ritual. Grade inflation and stickers most everyone gets are examples. Such rewards offer little nourishment for growth. They also invite lots of resentment and withdrawal from participation when they are not forthcoming.

Such rewards can also be symbols used to manipulate people to live dependently, not autonomously. Morally, from a perspective of wanting people to live increasingly intelligently, self-responsibly, and with integrity, these rewards are counterproductive. Harmful results occur when procedures are used that prevent many people from getting any rewards at all. Typical examples are games with only one winner, or one team that wins, and school recognition given only to those showing excellence in scholarship or athletics. This is only speculation on my part, but, at some level of awareness, procedures that wall others from high human appreciation may well communicate an ongoing rejection and, thus, may contribute to self-depreciation and disaffiliation.

In any case, schools that want to advance morality and increase student involvement would do well to move toward procedures that offer rewards to all. Consider, for example, whole-group rewards (Not, "Let's give Bill a hand," but "Let's give ourselves a hand for how well the class did with this discussion"); report cards that focus on strengths and progress; and the replacing of objective-sounding comments with more openly subjective comments (not "This is neat" but "I

really like this neat work"). A core goal here is really to care rather than pretend to care.

## Reducing Student Anxiety and Self-Doubt

Anxiety often inhibits morality. People who are anxious have difficulty maintaining their good natures—their generosity, sensitivity, and thoughtfulness. Likewise, as schools reduce the anxiety that students (and teachers) experience, students typically exhibit increasingly high levels of morality. In this regard, consider:

- Posting humane truths. Certain concepts posted and discussed in class contribute to a secure, cooperative learning climate. Especially effective are: "We each learn in our own ways, by our own timeclocks." "All persons have a right to time to think and learn." "It takes courage to be willing to risk." "It's intelligent to ask for help; no one need go it all alone."
- Reducing the emphasis on grading. An overemphasis on grades very often bends a classroom away from honest, self-responsible learning and toward a condition in which students aim to conceal their ignorance and fake competence. Grading also tends to grow other-directedness at the expense of self-responsibility.

The question arises: Can teachers keep students learning without the motivation of grading? Yes, they can, and many of the instructional methods mentioned earlier do just that. It is quite often the case that students are not unwilling to learn school subject matter. They would in fact prefer being knowledgeable and skillful to being dumb and confused. It is, however, true that students are very often bored or asked to learn in ways that do not suit them. It is therefore better for schools that want to promote good living along with good learning to motivate learning by skillful teaching rather than by the anxiety of testing and grading.

• Getting rid of punitiveness. It is not uncommon for teachers to rely on rules and punishments to maintain discipline. This encourages students to make behavior choices by asking a lot of which-is-worse questions: Is it worse to suppress my urge to mess up or to get another punishment? It also encourages students to learn how to lie to avoid getting caught by the teacher. It can also readily amplify whatever anxiety may already be in the classroom. And it may well bring about feelings of revenge.

A teacher who wants to promote moral living would do well to establish a different tone in the classroom. Such a teacher might have students asking a lot of is-this-good-and-right questions. "In this class," a teacher might say, "we want to be good to one another and do whatever is the right thing to do. I want to be good to you, to each of you, the best I can. And I want you to learn to be good to each other so we have a cooperative group here. Also, I want you to be good to me. For example, I need a certain amount of quiet and order if I am to operate comfortably. So I would like to ask you to raise your hand before speaking. When you are in groups talking among yourselves, please speak reasonably quietly. Someone can flick the lights if it gets too noisy, to remind us, for we may not always catch ourselves. We may need reminders from time to time. And so it might go.

Note that the teacher does not emphasize rewards and punishments. The focus is not on extrinsic benefits and external threats. It is on what would be good for people and right for the purposes that brought the class together. It is on intelligent judgments and a valuing of goodness.

What we might call moral discipline does not rely on hitting, sarcasm, humiliation, or fear of any kind. It makes use of quiet corrections; kind reminders of what is needed; respectful requests for cooperation; confidence in students' good intentions; honest statements about teachers' upsets and feelings; the putting off of actions when emotions are too high; cooperative problem solving; rational and respectful negotiation of differences; students' self-control

contracts; and, most centrally, the prevention of problems by keeping lessons attractive and satisfying to students. Not recommended then is assertive discipline when the message is a curt "Do what you're told or suffer." Recommended are acts communicating, "I'm on the side of your best self. I will do whatever I can to help you be your good self."

• Establishing a climate of respect. It is often difficult for us to honor students who choose to do nothing in a classroom. But as long as non-busy students do not bother others, there is large advantage in not pushing them to get busy. Teachers who exhibit respect for such students, who keep searching for non-forceful ways to engage their involvement, and who maintain a steady trust and a high expectation that success will eventually occur seem more often to reach those students. My own guess is that the students are responding positively to the teacher's respect for their right to live their own lives and to grow according to their own timeclocks. I can imagine such a teacher acting from the upbeat assumption that no matter how long a student has been drifting, at this moment, right now, she might well be ready to turn things around and begin active, productive, responsible learning. Who can tell when another is ready to change? "Come on Bob. I know this material has not yet been interesting to you. But let's give it a whirl today," such a teacher might say, all the while fully respecting Bob's intelligence and his right to self-responsibility and to a life true to himself.

## Helping Students Appreciate Each Other and Themselves

Many students do not appreciate that others have problems like theirs, and ideals like theirs too. Many also seem to have great difficulty in managing the temptations and complexities they face. In any case, the evidence shows that students who are helped to share their personal concerns and increase their personal powers advance in both moral behaviors and academic learning.

Activities aimed at building self-esteem can do this. Activities that exercise student thinking skills, teach communication and conflict-resolution skills, or build healthful, collaborative learning climates can do this also. Many of these activities are familiar. Here are some examples.

- New or Good News. A teacher might begin a class by inviting students to share anything new or good in their lives. This helps students to know and appreciate each other.
- Community Assessment Time. "How are we doing at learning and living together?" a teacher might ask from time to time. This helps students share responsibility for class experiences.
- Justice Communities. "What would be a fair way to handle this problem or distribute these class benefits?" a teacher might ask. Here the invitation is to consider justice in present, real situations and thereby engage in moral thinking.
- Good Deed Reports. "Anyone see a good deed done recently? Anyone do a good deed himself or herself?" By asking for such reports occasionally, teachers encourage moral awareness and, often, moral acts.
- Courage Reports. "Sometimes we know that something should be done, but it's hard to do it," comments a teacher. "We can be brave at such times, call up courage, and actually do what we know is the right thing to do. Consider practicing this. When we have a few free moments sometime, I'll ask if anyone has a courage report to share."
- Intuition Checking. When a personal problem or an issue arises for which rationality seems insufficient, a teacher might recommend that those involved back off from discussions, pause, and call up another kind of intelligence. "Any inner wisdom bubble up for you? You may not want to rely entirely on your intuitions but consider whether they do have something to say to you about this."

There are many published collections of these kinds of activities. Some are listed at the end of this book, as are some organizations that offer training in their use. A key to

the successful use of such activities is the teacher's comfort with them. I recommend that teachers continue to use only the activities that feel right to them. The teacher's authenticity, particularly regarding moral education, is central. Besides, we cannot expect to further integrity, or moral development in general, much beyond the level that we model.

> The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires.
>
> —William Arthur Ward

# Selected Resources and Readings

## Selected Resources

*Affective Skill Development for Adolescents.* P.O. Box 67001 Lincoln, NE 68505. Curriculums for life-skill classes in junior and senior high schools.

*Center for Self-Esteem.* P.O. Box 1532, Santa Cruz, CA 95061. A variety of materials and programs for developing personal and social maturity.

*Continuing Education Institute.* 1177 Louisiana Ave., Suite 103, Winter Park, FL 32789. A variety of materials and programs for developing personal and social maturity.

*Council for the Advancement of Citizenship.* 1724 Massachusetts Ave., N.W., Washington, DC 20036. Resources on civic and citizenship education.

*Council for Research in Values and Philosophy.* c/o Catholic University of America, Washington, DC 20064. Information and resource suggestions.

*Florida Center for Self-Esteem.* 14782 W. Village Dr., #399, Tampa, FL 33624. A variety of materials and programs for developing personal and social maturity.

*Geology Is.* c/o Kendall/Hunt Publishers, Dubuque, Iowa. Shows how geology can be taught in an active, learner-responsible way.

*Institute for Peace and Justice.* 4144 Lindell Blvd., St. Louis, MO 63108. Materials for parents and teachers.

*Institute for Personal Power.* 4678 Birchwood, Bay City, MI 48706. A variety of materials and programs for developing personal and social maturity.

*Institute for the Study of Personal Intelligence*. 1384 Finch Ave., Tulare, CA 93274. A variety of materials and programs for developing personal and social maturity.

*Mathematics Their Way*, and *Mathematics in Stride*. c/o Addison Wesley Co., Menlo Park, CA 94025. Materials showing how math can be taught in an active, learner-responsible way.

*National Youth Leadership Council*. 1910 W. County Rd. B, Roseville, MN 55113. Programs for getting students engaged in community service projects.

*Positive Communications, Inc.* #70 Route 22, Pawling, NY 12564. A variety of materials and programs for developing personal and social maturity.

*Project Learning Tree*. c/o American Forest Institute, 1250 Connecticut Ave N.W., Washington, DC 20036. Active student-responsible materials for environmental education.

*Quest National Center*. 6655 Sharon Woods Blvd., Columbus, OH 43229-7019. A curriculum for student life-skill development.

*RespecTeen*. c/o Lutheran Brotherhood, 625 4th Ave. So., Minneapolis, MN 55415, or phone 800-888-3820. Free materials and information about values education programs.

*Self-Esteem Seminars*. 17156 Palisades Circle, Pacific Palisades, CA 90272. A variety of materials and programs for developing personal and social maturity.

*Success*. c/o Good Year Books, Glenview, IL 60025. Illustrates an active, student-responsible method for teaching English and reading in six elementary grades.

*Thomas Jefferson Research Center*. 200 South Lake Avenue, Pasadena, CA 91101. A variety of materials and programs for developing personal and social maturity.

*Thornburg Center for Professional Development*. P.O. Box 1317, Los Altos, CA 94023-1317. Materials include educational technology for creativity and human development.

*Workshop Way, Inc., The*. P.O. Box 850170, New Orleans, LA 70185. Materials showing how any classroom at any grade level can teach both academics and personal

responsibility at the same time. Visits to demonstration schools also available.

*Youth Service America.* 1319 F St., Washington, DC 20004. Programs for getting students involved in community service projects.

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